THE BOOK OF (Nikah)

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بسم الله الرحمن الرحيم

PREFACE

Verily all the praises are due to Allah. We praise Him and seek His help and forgiveness. And we seek refuge in Allah from the evil of ourselves and from our wicked deeds. Whosoever has been guided by Allah, none can misguide him and whosoever has been misguided by Allah, none can guide him.

I bear witness that there is no god but Allah alone. And I bear witness that Muhammad is His slave & messenger.

By His Grace, Kindness & Help, Allah has made easy the compilation of this book (The Marital Statues) after several references. It includes two topics (The Book of Marriage & The Book of Divorce) with their related subjects (eg. The Wisdom of Marriage, The Matrimonial Rights, Revocable and Irrevocable Divorce, The Maintenance of Kinship & Other commandments).

This book is, in fact, a part of the other book of the author entitled *The Concise Book of Islamic Fiqh.*

May Allah, Glory be to Him, treat this attempt as entirely pure & sincere for His Sake. May Allah highly benefit, with it, the writer, the reader and all the Muslims. He is the All Hearer, the All Responsive.

Muhammad b. Ibraheem At-Tuwaijiry
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CONTENTS

The book of *Nikah*
(Marriage)

The *nikah*, or marriage and pairing are of the laws that Allah has passed for His creatures. Pairing applies in general to animal and vegetation. As for man, Allah has distinguished him over the rest of His creation by assigning to him a suitable system whereby man's dignity and honor may be maintained, and his esteem may be preserved through legal *nikah*. Such a procedure secures a relationship between man and woman that is based on mutual respect and consent. Thus man's natural needs are fulfilled in a sound manner to preserve posterity and protect woman from being a common object.

The *nikah* is one of the Islamic laws to which the Messenger, peace be upon him, encouraged the youth saying:

> Young people! Whoever of you can afford marriage, let him get married, for marriage helps restrain the looks,[1] and preserve their chastity. He who cannot afford it, let him observe fasting, for fasting is a deterrent.

The Wisdom of Marriage:

1- Marriage is a healthy environment in which the family maintains its cohesiveness and reciprocal love. It also helps maintain chastity and guards one from committing the prohibited.

2- Marriage is the best means of reproduction and multiplication, and preserving the family lineage.

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1 Restrains the looks from what is prohibited.

3- Marriage is the best means of fulfilling sexual needs free from related diseases.

4- Marriage fulfills the parental and maternal senses in man through having children.

5- Marriage helps maintain the sense of security, self contentment, and chastity for both husband and wife.

* *Nikah*, or marriage is recommended for him who is desirous of it, and is not feared to commit fornication. Otherwise, marriage is a must for a person who fears committing fornication.

* It is recommended to marry a woman who is religious, virgin, fertile, and beautiful.

* It is praiseworthy for a man to see the woman whom he intends to marry when she is accompanied by members of her family. She too has the right of looking at him for the same purpose.

* If it is not possible for the proposing person to see her, he may send a trustworthy woman to see her for him, who would describe her to him.

* It is unlawful for a man to make a proposal to a woman when another Muslim has already made a proposal to her before he declines.

* It is unlawful to make obvious proposal to a divorced woman, or a widow who is in her *iddah*. [1] It is permissible however, to hint about marriage to such a woman saying, for instance, "I would like to marry a woman like you." And she may respond by saying: "No woman would reject you", and the like.

* It is permissible to make direct or indirect proposal to a woman in her *iddah* of an irrevocable divorce.

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[1] *Iddah*, a waiting period for a woman who has been divorced, or whose husband has died. She may marry again once her *iddah* is over.

* It is unlawful to make direct or indirect proposal to a woman in her *iddah* of a revocable divorce

* It is recommended to consummate a marriage contract on Friday evening because there is a time on that day when the *du'a* would be responded to. It is also an act of the Sunnäh to perform the function in the masjid if possible. There is no harm, however, if a marriage contract is officiated on any day, any time, or place, and it would be valid.

* It is recommended to recite the *khutbah* of the Prophet, peace be upon him, for the occasion:

• خطبة العاقد (إن الحمد لله نحمده ونستعينه ونستغفره ونتوب إليه، ونعوذ بالله من شرور أنفسنا وسيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله)

All praise belong to Allah Whom we praise, and Whose aid we implore. We seek His forgiveness and guidance, and we take refuge in Allah from our own evils and from our sinfull acts. He whom Allah guides aright none can lead astray; and whom He leads astray none can guide aright. I testify that there is no true god except Allah alone, He has no partner. I testify that Muhammad is the slave of Allah, and His Messenger. May Allah's blessings be upon him, and upon his household, his companions and those who follow them with piety, until the Day of Requital.

and to recite;

﴿ يا أيها الناس إتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منهما رجالاً كثيراً ونساء واتقوا الله الذى تساءلون به والأرحام إن الله كان عليكم رقيباً ﴾

O Mankind! Fear your *Rubb* Who has created you from one man and from him He created his mate, and multiplied from the two of them many men and women. And fear Allah, by Whom you demand (one of another) your rights, and do not sever your ties of relation (by unkind behavior), for Allah is watching over you.

and:

﴿ يا أيها الذين آمنوا اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون ﴾

O you who believe! Fear Allah as He should be feared, and (make sure) you die only as Muslims.

and:

﴿ يا أيها الذين آمنوا إتقوا الله وقولوا قولاً سديداً يصلح لكم أعمالكم ويغفر لكم ذنوبكم ومن يطع الله ورسوله فقد فاز فوزاً عظيماً ﴾

O you who believe! Fear Allah and speak the truth. He will render your deeds aright, and forgive your sins. He who obeys Allah and His Messenger would indeed achieve great success.

He would add too:

Allah has commanded marriage, and forbids fornication. He says:

﴿ وانكحوا الأيامى منكم والصالحين من عبادكم وإمائكم ﴾

And marry the spouseless among you, and your slaves and the female slaves that are righteous.

Thereafter, the marriage contract would then be officiated.

The Procedure of the Marriage Contract:

The guardian of the proposed girl would say to the proposing person: I give you in marriage my daughter "So and so, (naming her name), the latter would respond: "I accept this *nikah*, and I consent. Two men must witness this procedure.

* It is recommended to say to the newly-wed man: May Allah bless you, and make you to possess blessings, and may He unite the two of you in good cause.

* It is recommended for the groom to say upon receiving his wife:

O Allah! I ask You her goodness, and the goodness of the nature in which You have created her. And I seek refuge with You against her evil and the evil of the nature in which You have created her.

After the consummation of the *nikah*, the husband would meet his wife privately, and enjoy her, because she has legally become his wife. But prior to consummation of the contract, the above is unlawful even after the engagement, for she remains at that point, a stranger to her fiancee as long as the marriage contract is not consummated.

* Marriage contract may be consummated by any verbal consent, such as when the guardian says: "I give you her in marriage", and the proposing person responds by saying: "I agree", or "I accept this marriage". It is commended that such words be said in Arabic. But if one of the concerned parties does not speak Arabic, he may express himself in his own language.

Marriage Conditions

1- Designating the two spouses.

2- The consent of the two spouses. None of them should be forced to give his/her consent. Both the virgin and the non-virgin, must first give their permission before giving them in marriage. The virgin's permission is her silence when asked, while the non-virgin's permission is her verbal consent. The insane and the intellectually incompetent may be made to marry without their consent.

3- The presence of a guardian, who must be a male, free, adult, trustworthy. Both parties must subscribe to the same religion. The governor may give in marriage a *kafirah* (a non-believer) woman who has no guardian. The woman's father is the one who has the right of giving her in marriage, or her grand father, regardless how far up his lineage may be, or her son regardless how far down his lineage may be, then her first brother, or her half brother, or their sons, or her first uncle, or her second uncle, or their sons, or the closest of kinship to her from the *ta'seeb* group, or the governor.

4- The witnesses: No marriage would be valid without two male witnesses.

If the first guardian refrained, or if he is not fit, or he is absent, or unavailable, the next of kin guardian may represent him.

If the guardian gives in marriage a pious woman to an impious, the marriage would be valid. If the woman or her guardians object to this marriage, the *nikah* would be canceled, for shame would be on them all.

The *Mahaarim*,[1] the Prohibited women to Marry

It is a condition that the woman a man wants to marry be of those who are not forbidden for him to marry.

The Prohibited Women are of Two Categories:

1- Women prohibited forever are: the mother, regardless how high up the lineage she may be. The daughter, and her grand-daughter regardless how down the lineage she may be, the sisters, the maternal aunt, the paternal aunt, the brothers' daughters, the sister's daughters, the wife's mother, the wives' daughters, the father's wife, the son's wife, the male's wet nurse. It is also prohibited for a man to marry two sisters at the same time. It is also forbidden for a man to remarry the woman he divorced by *mula'ana*[2] or imprecation. Suckling a baby establishes a foster-kinship and is an impediment to marriage just as certain cases in blood kinship are, except for the mother of one's foster brother, and the foster sister of man's son.

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1 *Mahaarim* pl. of *mahram*, a male escort such as a husband, or one of the woman's male siblings who are not lawful for her to marry.

2 An uncommon form of divorce which nonetheless is possible in Islamic law, based upon the husband accusing his wife of infidelity. He supports the accusation by taking an oath four times (instead of the requirement, otherwise, for the infidelity to have been witnessed by four witnesses) and by calling imprecations upon himself in case of falsehood on his part. The wife then denies the accusation by taking four oaths, and calls imprecations upon herself in case of falsehood on her part. The marriage is thereby dissolved and the two can never be remarried to each other.

2- Temporarily forbidden woman for a certain period of time:

a- Marrying two sisters at the same time, or the woman and her maternal, or paternal aunt. Once the wife has died, or divorced, her husband may marry her sister or her aunt.

b- A woman in *iddah* as a result of divorce, or the death of her husband.

c- The wife who has become irrevocably divorced her husband cannot remarry her before she has married another man.

d- A woman in *ihram* until she has concluded her rites of the *Hajj* or the *Umrah*.

e- A disbeliever is not allowed to marry a Muslim woman before becoming a Muslim himself.

f- A Muslim is not allowed to marry a disbeliever woman, unless she is a free woman from the People of the Book.

g- It is forbidden for a bondsman to marry mistress, and so is it for a master to marry his bondswoman because he owns her.

* A woman married by a marriage contract is unlawful to be possessed as a bcndswoman, unless she is a bondswoman from the People of the Book.

* The lineage deciding factor regarding the prohibited women: All man's relations are prohibited for him to marry except for his paternal and maternal cousins.

* If a woman, or her guardian lays a condition that her husband should not marry another woman with her, nor to take her out of her home or country,

or demand an increase of her dowry, or the like that does not violate the contract, such conditions are considered valid. If the husband violates these conditions, she becomes entitled to dissolve the marriage if she so wishes.

* It is permissible for the Muslim to marry four women provided he maintains fairness in treating them as regards to maintenance, clothes, food, and shelter, and the like. If he fears being unfair, it becomes unlawful for him to marry more than one.

* The dowry is the woman's right upon her husband. He must pay it to her for having her pudendum made legal for him.

* If the husband does not pray, it becomes unlawful for the wife to keep his company, for neglecting prayer is an act of *kufr*, or disbelief. And due to the rule: "No guardianship of a disbeliever over a Muslim woman." If she neglects prayer, she must be divorced if she does not repent to Allah.

The Improper *Nikah*

1- *Nikah ash-shighar*, is giving by a guardian a woman in marriage to a man on the condition that the latter would give him one of his own womenfolk in return without dowry. Both marriages are not valid. But if each woman has a dowry assigned to her without pretext or a gimmick, their marriage would be valid. If one of the two brides has a dowry assigned to her, only her *nikah* is valid, while the other one's is not.

2- ***Nikah al Muhallil,*** marrying a woman that has been trebly divorced, on the condition of his divorcing her after consummation of the marriage, in order that she may become lawful to be remarried to the former husband. If the second husband has intended to marry such a woman just for the sake of legalizing her for her former husband, or if they previously agreed on this, such marriage is invalid. The Prophet, peace be upon him, said: Allah has cursed the *al-Muhallil* [1] and the *Muhalal lahu*, (the former husband).

3- ***Nikah al Mut'ah***[2] or the marriage of pleasure, a marriage stipulated to be temporary. This marriage is automatically terminated at the end of the agreed period which may last an hour, a day, a week, a month, or longer. This is false and illegal type of marriage, because it turns a woman into a commodity which exchanges hands. It is also harmful to offspring's who would have no secure home to settle down in which they would be reared. The purpose of this marriage is to fulfill carnal desire only, not to produce offspring. It was lawful only in the early stage of Islam for a very short period of time, and was later prohibited forever.

4- The marriage of a Muslim woman to a non-Muslim whether polytheist, or from the People of the Book. It is unlawful for a Muslim woman to marry a non-Muslim. If such marriage takes place, it

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[1] The person who marries the divorced wife as described above.

[2] *Mut'ah* marriage is common among the Shiites only, but forbidden by Ahlus Sunnah wal-Jama'ah. It is a form of fornication.

marrying her by telling him that the bride was free from defects.

* If the husband is sterile, the wife would have the option of nullifying the marriage because she has the right of having children.

Marrying the *Kafirah* Women

Whatever applies to marrying the Muslim women applies to the *kafirah* of the People of the Book, with regards to the dowry, maintenance, divorce, and the like, and the prohibition of marrying the siblings applies to the unbelievers siblings too.

* Although improper, the marriage contract of the unbelievers, yet they are approved under two conditions

1- That they must believe in the validity of their own marriage contracts.

2- That they should not refer to the Muslims the disputes arising from such contracts.

* If the unbelievers want the Muslims to officiate their marriages, the latter would do so according to the Islamic laws in which marriage is based on offer and acceptance, a guardian, and two witnesses. But if they approach the Islamic court after consummating the contract, in that case, if the woman found to be free from marriage impediments, such marriage, would be approved, otherwise, they would be separated from each other.

The Dowry of the *Kafirah*

If a dowry has been named and was received by her, it would be approved regardless whether the dowry's item was proper or improper, such as wine or swine. But if she did not receive it, she should take it only if it is proper and lawful. If it is improper, or no

dowry was named for her, then she would be given the dowry which is usually given to a woman her equal.

* If both spouses embrace Islam at the same time, or if only the husband (a Christian or a Jew) became Muslim, the marriage remains valid.

If the *kafirah* woman embraces Islam before cohabitation with her *kafir* husband, their marriage becomes null and void, because it is unlawful for a Muslim woman to marry a *kafir.*

* If after cohabitation, one of the *kafir* spouses embraced Islam, the following should be considered: If both embraced Islam before the end of the wife's *iddah*, she would remain his wife, but if she embraced Islam, and her *iddah* was over before he embraced Islam, she may marry someone else, or if she wishes, she may wait until he becomes a Muslim. If he does, she would remain as his wife without renewing the contract or the dowry. She should never give herself to him before he becomes Muslim.

* If both or one of the spouses apostate before cohabitation, marriage would be nullified. If they apostate after cohabitation, their marriage would depend on the *iddah*, if the apostate spouse repents, they may resume their marital status, otherwise the marriage would be dissolved the moment apostasy takes place.

* If the husband embraces Islam and his wife is Christian or Jewess, the marriage remains valid, but if the wife is *kafirah*, (who is neither a Christian nor a Jewess), he must divorce her.

* If the *kafir* man accepts Islam, when he has more than four wives, he must choose four of them and divorce the rest.

* If a *kafir* embraces Islam while he is married to two sisters, he must divorce one of them. Likewise,

is null and void, and must be terminated. There should be no authority of a *kafir* over a Muslim.

* If the bridegroom lays a condition on the bride that he would give her no dowry nor maintenance, or that he would give her less than her co-wife, or more, or if she put a condition that he must divorce her co-wife, such marriage is valid but the condition is void.

* If the bridegroom made a condition that his bride has to be a Muslim, but discovered she was a Christian or Jew, or that she must be a virgin, but turned to be otherwise, or to be beautiful or of noble lineage, or that she must be free from defects such as blindness, muteness or the like, he would have the option of nullifying the marriage contract.

* The bride who discovered her husband to be *majboob*,[1] she would be entitled to have the marriage contract nullified. But if she knew this before the *nikah*, and accepted him after cohabiting with him, she would lose her right of nullifying the marriage.

* Every defect in the spouse such as leprosy, muteness, or open wounds in the pudendum or the private organs, insanity, urinary diseases, sexual impotency, foul odor, or the like, in either of them, the other spouse would have the right of nullifying the marriage, but if the spouse knew and consented he, or she would forgo such right.

* If a contract is canceled as a result of such defects, or the like before cohabitation, she would not be entitled to the dowry, She would be entitled to it if the cancellation took place after cohabitation. The husband may retrieve the dowry from the bride's guardian, or from the person who deceived him into

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[1] A person whose penis is cut off entirely.

if he is married to a woman and her aunt, he must choose only one of them. Whoever accepts Islam, the Islamic laws regarding marriage and everything else apply to him.

The *Mahr* (Dowry)

* Islam has honored the woman, and given her the right of ownership, and imposed on man to give her dowry as her due right to make her content on the right of her husband's guardianship over her. It is unlawful for anyone to take her dowry or part of it without her consent.

* It is recommended to ask light dowry and to name it in the contract. There is greater *barakah* in the women whose dowry is the least.

* Anything that is lawful to give as a price is lawful to give as a dowry, regardless how little it may be. There is no limit, however, to set as a maximum for dowry. It would also be valid as a dowry to teach his bride how to read the Qur'an.

* It is permissible to pay all or part of the dowry up front, or defer it all, or part of it to a future time. It is commended to pay part of the dowry up front. But if a time has been slated to pay the dowry there is no harm in that, otherwise, the bride may demand it either upon the husband's death or divorce.

* It is acceptable for a father to give his daughter in marriage for a dowry equal to that of a girl her equal, or less or more.

* A woman possesses her dowry by virtue of the marriage contract, and it becomes due to her in whole once her husband has gone into her, or by being with her in seclusion.

* If a man divorces his wife before cohabiting with her or before being with her in seclusion, and has already named a dowry, she would be entitled to one

half of that dowry unless she herself, or her guardian waives it.

* If a man divorces the woman before naming a dowry and cohabitation, a compensation becomes due to her, the amount of which depends on his financial means. But if a man divorces his wife after cohabitation, and before naming a dowry, she would be entitled to a dowry that is usually given to a woman her equal.

* If the two spouses are separated before cohabitation as a result of improper marriage, neither a dowry nor a compensation would be due to her. But if cohabitation took place, the dowry would be due on the man for having legalized her pudendum.

* A woman who is married by an improper marriage contract, such as the fifth wife, or the woman who has remarried during her *iddah*, or a woman whose marriage was suspected to be illegal, such a woman would be entitled to a dowry upon separation, similar to that of a woman her equal.

* If the two spouses dispute over the size or the nature of the dowry, the husband's word under oath would be decisive, but if they disputed whether she received it, the wife's word is the decisive unless the other spouse produces a proof to the contrary.

The *Walimah*, (Wedding Banquet)

* The *walimah* is a meal that is given on the occasion of uniting the two spouses.

* It becomes due upon consummating the contract, thereafter, or upon cohabitation, or afterwards depending on the social customs.

* It is a practice of the Sunnah to kill one lamb or more depending on financial conditions. It is unlawful to be wasteful in the banquet, or in anything else.

* It is obligatory to respond to the *walimah* invitation, if the host is a Muslim who is not lawful to ostracize.[1] It is not lawful for an invited person to decline if he was personally invited on the first day, and if the banquet did not involve unlawful things.

* It is permissible to respond to an invitation by a *dthimmi* [2]to a banquet provided it does not involve unlawful things, such as consuming wine, swine flesh, or the like.

* If an invited person happens to be observing obligatory fast, he may attend the banquet and supplicate Allah for the hosts, and leave. If he is invited and is observing supererogatory fast, he may break his fast to please his host.

* It is commended to eat from the meal, but it is not compulsory. Eating from such meal becomes lawful either by the host's permission or his offering it.

* If the guest finds out unlawful things, and he is able to change it, he may attend the banquet and change it, otherwise, he should decline. But if he finds out the wrong after attending, he either changes it or departs. If he knew about the wrong thing but neither saw or heard it himself, it is up to him to stay or leave.

* It is the Sunnah to publicize the wedding. Tambourine is only lawful for women to play to themselves, not to men, in the wedding party for the purpose of publicizing the wedding. All other musical

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1 This means if a Muslim practices innovations in religion he should be ostracized and his invitations should be rejected.

2 A person belonging to the category of the protected people, in the Islamic State i.e., Christian, Jews, and Magians.

instruments are unlawful in weddings or otherwise for men or women.[1]

Matrimonial Rights

* It is incumbent on both spouses to maintain courteous relation.

* It is unlawful for either spouse to procrastinate the other's rights, or express displeasure in delivering them, or to fulfill duties harmfully or braggingly.

* The husband may enjoy his wife in a legal manner anytime he chooses as long as this does not pose harm on her, or take her away from fulfilling religious duties.

* It is permissible for the husband to take his wife on a trip if she has not made it a condition on him that he should not.

* It is unlawful for a husband to have an intercourse with his wife during her menstruation. It is also unlawful for him to sodomize his wife, for the anus is the place of filth.

* The husband can force his wife to have a bath after her menstruation, to wash off impurity, or take off her body what is abominable of hair, or the like.

* The two spouses must have a bath, or a shower after each intercourse. But if the wife is not a Muslim she does not have to be forced to do so, though it is commended.

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1 All kinds of music are prohibited whether in weddings or otherwise. The tambourine is permitted only for wedding party, and only for women to play for themselves not for men to hear. Singing too is prohibited at all times. It should be borne in mind, that what some people would like to believe that singing is lawful in the *Eeds*, or the wedding parties , is just a whimsical, and unsubstantiated opinion. Chanting innocent poetry during the early stage of Islam has nothing in common with the singing of today.

* If the husband goes away for over six months, and his wife demands his return, he must return if he can afford it, but if he refuses, separation would ensue upon her request.

* It is commended to mention the name of Allah upon having an intercourse with ones' wife saying:

In the name of Allah. O Allah! Keep us away from the Satan, and keep the Satan away from what You provided of offspring for us.

* It is unpraiseworthy to talk much during copulation, or for man to separate himself from his spouse before ejaculation.

* It is unlawful to have an intercourse in the presence of anyone else, or to speak about it in public.

* It is unlawful to keep two wives in one home, unless they agree to this arrangement.

* The husband has the right of preventing his wife from going out without his permission. He also has the right of preventing her from accepting employment of any type of work.

* The husband must treat his wives fairly in allotment, overnight stay, maintenance, and habitation, but not copulation. If he can afford it, it is then commended.

* If a woman travels without her husband's permission, or refuses to travel with him, or to sleep with him, she would forgo her right of maintenance, or allotment for being disobedient.

* It is permissible for a wife to give up her day to her co-wife with his permission, or leave it up to him to choose where to spend it.

* If a man marries a virgin when he already has one wife or more, he should stay with her seven days, then he would resume rotating his days among them.

But he should spend only three days with the new wife if she was married before. If the latter requests him to stay with her seven days, he may do so provided he spends the same period with the rest.

The *Nushoose*;

* The *nushoose*, the disobedience of a wife to her husband.

* If a woman shows signs of disobedience to her husband, such as refusing to allow him to enjoy her, or to respond to him reluctantly, or disdainfully, her husband may exhort her, and try to draw fear of Allah in her. If she insists on disobeying him, he may forsake her in bed as long as he wishes. If she insists on her attitude, he may beat her, but not severely.

* If both spouses claim that he or she is treated unfairly, the judge may send an arbitrator from the man's side, and an arbitrator from the wife's side so that the two would decide what is best for the couple; either separation or reunion.

* Islam encourages multiplication, hence, abortion after 120 days from the formation of the fetus is unlawful. If pregnancy is hazardous to the mother, it would be permissible for a woman to have abortion by medicinal means, before this period, for life would not have been breathed into the fetus at that stage.

* It is the Sunnah for a husband to sport with his wife, show respect and kindness to her, look after her needs, and endure her shortcomings patiently.

* It is the Sunnah for the wife to beautify herself for her husband, obey, and respect him, not to frown in his face, nor to offend him. On the other hand, it is the duty of the man to earn the living, and maintain his family. While the duty of the domestic services as well as rearing the children rest on the wife.

* It is unlawful for the wife to beautify herself to other than her husband. On the other hand, it is commended for the two spouses to beautify themselves for each other. Allah, the Exalted, says:

> And they (the wives) have rights over them (the husbands) just as they (the husbands) over them, with moderation.[1]

* The legal *hijab* is obligatory on every *Muslimah*. The *hijab* must cover the body of the woman and the parts of her body that attract men, such as the face, the hands, the hair, the neck, the feet, the legs, the arms, and so on.

The woman must wear the *hijab* in the presence of her brothers-in-law, her male paternal and maternal cousins because they are not her *mahaarim*.

It is unlawful for a *Muslimah* to shake hands with stranger men, or to take a car ride with a stranger, such as taking a taxi by herself, and so is traveling without a male companion of her siblings, whether by car, boat, airplane, or the like.

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[1] Al-Baqarah 228.

The Book of Divorce

Divorce is dissolving the wedlock or, part thereof.

The Wisdom of Divorce

Islam lays great emphasis on the stability of matrimonial life and the strength of ties between the two spouses. Divorce is the last resort to an unsuccessful marriage. Marriage is one of Allah's graces. While divorce is called for only when harmony between the two spouses become impossible.

* Divorce is man's right only. It may be so due to the fact that, he is more anxious on the durability of the marriage which has cost him, financially, to maintain it. He is apt to be more cautious and patient, and he applies reason more than emotions. A woman on the other hand, has quicker temper, less endurance, and shorter sightedness. Moreover, she does not have to suffer the consequences as the husband does. Had divorce power been given to both, divorce cases, probably, would have multiplied.

* Divorce takes effect if it is issued by a free-willed, sane adult.

* Divorce is not valid if it is issued by a person who is forced to do so, drunk, or who does not realize what he is saying, neither is it valid from an angry person who is not aware of what he has uttered.

* Divorce that is given jestingly is ineffective, because divorce is an act requiring intention, and jesting person has neither will nor intention to materialize what he says. Jesting persons are comparable to an obliviant person, or the mistaken, or a person who says, or does things unconsientiously.

* Divorce may be called for by the wife's ill-temper, or her wickedness, or when marriage becomes injurious to either of the spouses.

* Divorce is unlawful to be issued when the wife is in her menstruation, or postnatal period, or when she is in neither of these two situations, but her husband has had an intercourse with her after her period was over.

* Divorce would be valid if it is issued by the husband, or by his representative. The latter may issue one divorce whenever he wishes unless the husband limits his power to certain number of divorces during a certain period of time.

The Forms of Divorce

1- **The unequivocal** divorce which is expressed by words such as: "You are divorced", or "You are a divorcee", or the like.

2- **The indirect** divorce, which is expressed by words that may be understood to mean divorce, or otherwise, such as saying "You are separated," or "You are unlawful to me" or "Go to your family", or the like.

Divorce becomes effective when it is expressed in direct and obvious words that do not need intention to clarify their meaning. As for divorce which is expressed by indirect speech, it requires intention to become effective.

3- **The prompt divorce**, when the husband says to his wife: "You are divorced", or "I divorce you", because the husband, in that case did not attach the divorce term to anything else.

4- **The deferred divorce**, when the husband says to his wife: "You are divorced tomorrow", or, "On the first day of the month". Such divorce would take effect on the date from which it is slated.

5- **The suspended divorce**, when the husband attaches a condition to it. It is of two types:

a- If the husband intends by this divorce to threaten, or force his wife to do a thing, or to refrain from doing it, or the like, by saying, for instance: If you go to such a place, you would be divorced, intending to stop her from going to that place. This type of divorce would be ineffective, but it would require an oath expiation if she did go to that place. Expiation entails giving meals to ten people, outfitting them, or freeing a slave. If he cannot afford it, he should observe fast for three days.

b- To intend to divorce his wife upon having a certain condition fulfilled. Such as telling his wife, " If you waive the last installment of your dowry, you would be divorced." Or, "If you give me such a thing you would be divorced." Such divorce takes effect when the condition is fulfilled.

The Sunni Divorce and the *Bid'ee* Divorce

The *sunni* divorce,[1] when the husband divorces his wife with whom he has already cohabited, a single divorce when she is pure from menstrual discharge, and when he did not have an intercourse with her during her purity period. He may reapproach her during her *iddah*. The *iddah* lasts for three purity periods. If her *iddah* ends before he reapproaches her, she would be divorced. She would be lawful to him only after new marriage contract, and new dowry. If he reapproaches her during her *iddah*, he would resume with her the marital status. If the husband divorces his wife for the second time under the same

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1 A proper divorce which conforms with the teachings of the Prophet , peace be upon him.

circumstances, he would still reserve the right of maintaining the marital status if he approaches her during her *iddah*, but if he does not, both spouses must separate. To remarry her, he must have a new contract and a new dowry. Once he divorces her for the third time, she becomes unlawful for him to remarry before she has remarried another man under a proper marriage contract.

The *bid'ee* divorce,[1] the divorce which does not conform with the respective Islamic laws, that is, when the husband divorces his wife during her menstruation, or after having an intercourse with her when pregnancy cannot be verified at that point. Or when the husband trebly divorces his wife in one sentence, or when he issues the three separate divorces in one single session by saying for example: "You are divorced, you are divorced, you are divorced." This type of divorce is unlawful, and a sinful act. Divorce becomes valid only when the husband issues a triple divorce whether in a single sentence, or in a single session during her purity period. It would be, however considered as one-term-divorce associated with a sin on the part of the husband for giving three-in-one divorce.

Revocable and Irrevocable Divorce

1- **The revocable divorce,** when the husband divorces his wife, with whom he has already cohabited, a single divorce. He may reapproach her while she is in her *iddah*, if he wishes, because she would remain as his wife as long as she is in her *iddah*. Both spouses can legally inherit each other.

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[1] A divorce which does not conform with the teachings of the Prophet, peace be upon him.

Resumption of marital status may be achieved verbally when the husband says to his wife: "I reapproach you." or practically by having an intercourse with her, or simply by an act leading to copulating with the intention of resuming marital life.

2- **Irrevocable divorce**, by which the wife would be separated from her husband permanently. It is of two kinds:

a- **Divorce of lesser severance**, the divorce which a husband issues his wife for the first, or the second time, without approaching her before the end of her *iddah*. In this case, divorce would be considered of lesser severance because the husband can remarry his divorced wife by a new contract and dowry, even if she did not remarry another man.

b- **Divorce of greater severance**, the third divorce after which the divorced wife separates from her husband permanently. She would not be lawful to him until she has married another man under a legitimate marriage contract, and with the intention of maintaining proper marital life. The second husband must have an intercourse with her. If the second husband divorced her, and she has concluded her *iddah*, the first husband would be permitted to remarry her with a new contract and dowry.

* It is permissible for the wife to request a divorce in the presence of a judge if the marriage is causing her injury that makes her life unbearable under the following circumstances:

1- If the husband falls short of maintaining her.

2- If the husband inflicts injuries upon her that makes her unable to continue living with him, such as abusing, swearing, battering, or forcing her to commit unlawful things, or the like.

3- If she suffers as a result of prolonged absence of her husband, and fears succumbing to the lower desires.

4- If her husband has been incarcerated for a long term, and she becomes harmed by his absence.

5- If her husband has terminal disability, impotency, serious ailment, or the like.

* If a man says to his wife :"The divorce decision is in your hand", she would thus have the right of divorcing herself three times, unless the husband intended to give her the right of one divorce only.

* If the husband says to his wife: "If you menstruate, you would be divorced" she would be divorced by her subsequent menstruation.

* If the husband says to his wife: "If you give birth to a baby boy, you would be divorced once, and if you give birth to a baby girl, you would be divorced twice, and if she gives birth to a boy and a girl, she would be divorced by the birth of a boy and would be divorced irrevocably by the birth of the girl. She would not have to observe the *iddah*.

* He who is doubtful as to whether he has divorced his wife, or whether he has attached a condition to it, he does not have to divorce his wife. But if he is doubtful as to the number of the divorces, it should be considered as one.

* It is recommended for a divorced woman to stay home to go out only if she has to.

* Permissibility of divorce is one of the meritorious features of Islam, and so is the permissibility of resumption of martial status. If the married life lacks harmony and becomes impossible, divorce becomes allowable. All praise is due to Allah.

* It is the Sunnah to have the divorce , and the resumption or reunion witnessed. It is valid though, to divorce or resume married life without witnesses.

Al-Khal' (Instant divorce)

* The *Khal'*, a state of instant divorcement for a ransom, or compensation given to the husband by the wife.

* The *khal'* is a good Islamic remedy. If detesting to continue the marital life was on the part of the husband, divorce is his decision to make. But if it was on the part of the wife, Islam allows her to request for instant divorce by returning to her husband what he gave as a dowry to release her from the wedlock.

* The *khal'* becomes permissible when the wife detests her husband's conduct, temper, features, impiousness, or if she fears to commit a sin if she falls short of being dutiful to him. It is unlawful for the husband to withhold her release for the purpose of forcing her to give her dowry. He would be entitled to the dowry he gave her only if the wife commits an atrocious sin, such as adultery, or a gross act of disobedience.

* The *khal'* is the break of marriage whether it takes place by pronouncing the term of divorce, *khal'*, or by giving a ransom, such as saying by the husband to the wife: "You are divorced," or "I quit you by *khal'*." And she would respond by saying: "I accept", or the like.

* Any property that is permissible to give as dowry, is permissible to give as a compensation for separation of instant divorce. If the wife says to her husband "Divorce me instantly, (by way of *khal'*) for a ransom of a thousand of such and such", and he responded positively, the divorce would take place instantly, and he would be entitled to the thousand. It is commended for the husband to take no more than what he gave her as a dowry.

* The *khal'* is permissible whether the wife is in her purity period, or menstruation. A woman divorced in this manner, should observe as *iddah*, three menstruation periods.

* It is permissible for the husband to remarry the wife whom he divorced.by *khal'*, with a new contract and dowry, and with her consent.

The *Eela'*

* The *eela'*, the husband swearing by Allah, or by any of the names of Allah that he would not go to his wife[1] for over four months. Such decision is unlawful, for it signifies swearing to neglect an obligatory deed.

* A man during the Ignorance Era would swear not to touch his wife for a year or two in order to spite her leaving her in limbo having a status of neither a wife nor a divorcee. To put an end to such injury, Allah, the Exalted, has limited the *eela'* to four months.

* If a man swears that he would never touch his wife, or that he would not do so for a certain period of time, he becomes *mouli.*[2] If he reapproaches his wife within a period of four months *eela'* would thus be terminated, but he would have to expiate by feeding ten needy people, or outfitting them, or by freeing one slave. If he cannot afford it, he would observe fast for three days. But if the four months elapsed before copulating with her, the wife may demand him to sleep with her, or to divorce her. If he insists, the judge would pass a single divorce term to protect the wife against injury.

* The *iddah* of a woman in *eela'* is like that of a divorcee.

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[1] To sleep with her.

[2] The person that practices *eela*.

The *Dthihar*

* The *dthihar*, the saying of a husband to his wife: "You are to me like the back of my mother." or "You are unlawful to me like my mother is." or the like.

* *Dthihar* is unlawful. It was a type of divorce during the Pre-Islamic Era. Islam has nullified this type of divorce, but rendered the wife unlawful to the husband until he expiates what he has committed.

* When a man pronounces *dthihar* at his wife, she becomes unlawful for him to have sex with until he expiates his *dthihar*.

* Expiation for *dthihar* would be confirmed only when the husband had an intercourse with his wife after uttering the *dthihar* term to her.

* If a woman says to her husband: "You are to me like the back of my mother", although such would not be considered as *dthihar*, yet she has to expiate as though she made an oath.

* The expiation of *dthihar* has multiple choice in the following order:

1- Freeing a Muslim slave.

2- The observance of fast for two months. There is no harm if the two months were interrupted by the two *Eeds* or menstruation.

3- If the husband cannot afford the two preceding choices one may feed sixty needy people from the average food common in his area (1.5 kg) each. It would do if he gives a lunch or dinner each.

* The husband must expiate before having an intercourse with his wife. If he does so before expiation, he would commit a sin.

The *Li'aan*

An announcement form of divorce which is nonetheless possible in Islamic Law, when the husband accuses his wife of infidelity. He supports the accusation by taking an oath four times, and by calling imprecations upon himself in case of falsehood on his part. The wife then denies the accusation by taking four oaths, and calls imprecations upon herself in case of falsehood on her part. The marriage is thereby dissolved and the two can never be remarried to each other.

* When the husband accuses his wife of infidelity and she denies the accusation, and he does not withdraw his accusation, when there are no four witnesses, Allah has made *li'aan* a lawful form of divorce. It is commended to exhort the couple to make them fearful of Allah before they commence the *li'aan*.

The Procedure of *Li'aan*

1- The saying four times by the husband: "I swear by Allah I am truthful in imputing infidelity to her". He adds: "and that the curse of Allah be upon him if he is a liar".

2- The wife responds by repeating four times: "I swear by Allah he is a liar in accusing me of infidelity." She adds: "and that the wrath of Allah be upon her if he is truthful".

* Once the *li'aan* is completed, the following four rulings are confirmed:

1- Waving of castigation punishment applicable to adultery.
2- Separation between the spouses involved in *li'aan*.
3- The couple become permanently unlawful for

each other.

4- The children, if there is any, would be related to the mother, rather than to both parents.

* If the husband refrains from the *li'aan*, he would receive the legal punishment for false accusation, which is flogging with eighty lashes. If the wife refrains from *li'aan* and admits the accusation, she would receive the legal punishment of the *rajm*, or stoning to death.

* A woman separated from her husband by *li'aan* would not be entitled to alimony during her *iddah*, nor lodging from the husband.

The *Iddah*

* The *iddah*, the interval of time which a woman must observe after divorce or after the death of her husband, before she can remarry. The *iddah* is obligatory on every woman upon divorcement or widowhood.

The Purpose of the *Iddah*

1- To determine the purity of the uterus as well as the paternity of the offspring.

2- To provide a space of time during which reconciliation may take place..

3- To impute great importance to marriage, having it consummated by conditions, and dissolved by a waiting period and after contemplation.

4- Paying due respect to spousal relationship that the woman may not remarry another before a waiting period.

5- There is no *iddah* due on a woman who is divorced before cohabiting with her husband. But if her husband has died before cohabiting

with her, she would have to observe an *iddah* of four months and ten days to pay homage to her husband, and in recognition of his right.

There are Six Categories of *Mu'taddat*: [1]

1- A pregnant woman, whose husband has died, or she is divorced, or her marriage contract has been nullified, her *iddah* ends with childbirth. The shortest pregnancy period is six months from the date of marriage, and nine months in most cases.

2- A widow, if she is pregnant, her *iddah* lasts until childbirth, but if she is not, she would observe the *iddah* of four months and ten days during which pregnancy can be determined.

3- A woman who is separated from her husband by divorce, *khal'*, or marriage annulment while she is not pregnant, her *iddah* is three menstrual periods.

4- A woman who is separated from her husband but did not reach the age of puberty, her *iddah* is a period of three months.

5- A woman whose menstruation ceased to continue without knowing the reason, her *iddah* is a full year, nine months for pregnancy, and three months for regular *iddah*.

6- A wife of a missing husband, should wait for four years before observing the *iddah* like that of a widow, four months and ten days from the date of his missing.

* If after the waiting period and the *iddah*, the wife of a missing husband was married, if her missing husband came back before cohabiting with the second, she would belong to the first, but if he returns after

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1 *Mu'taddat* pl. of *mu'taddah*, a woman in her *iddah*, or waiting period after divorce, or after the death of her husband.

she has cohabited with the second husband, the first husband would have the choice of either taking her back after concluding her *iddah*, or forgoing his right and retrieving the dowry he gave her.

* It is permissible for a woman to take contraceptive pills if she is too weak to bear children, or if pregnancy endangers her health, if her husband allows her to do so. But using contraceptives because of dislike of children, or for fear of expenses or the like, is unlawful.

* It is permissible for the woman to take medicine to stop her menstruation as long as it does not endanger her health.

* The *iddah* of a woman married by an improper or doubtful contract, or who committed fornication must observe an *iddah* just like that of a divorced woman, whether she is married or not.

* It is obligatory on a widow to observe mourning throughout her *iddah*. Mourning is the abstaining from the wearing of ornaments, the use of make-up and perfumes, the dye (henna) for the hands, and all other means of attracting men. If she neglects the observance of mourning, she would be sinful.

* The *iddah* period must be spent at home. But if she is moved out by force or out of fear, she may spend her mourning period anywhere she wishes, and she may also go out if she has to.

* A woman observing her *iddah* as a result of revocable divorce, she is entitled to alimony and lodging, for she still enjoys the status of a wife. But if she is observing *iddah* as a result of an irrevocable divorce; if pregnant, she would be entitled to alimony until delivery. Otherwise, she would be entitled to neither alimony nor lodging.

The *Ridha' ah* (Breast feeding)

* Foster-kinship establishes impediment to marriage just as the family relationship does.

* The *ridha'ah,* or breast feeding that renders the baby a foster-brother, or foster-sister to the children of the wetnurse are five feedings during the first two years, after which the suckling child is considered as hers as well as her husband's. Consequently, the husband's and the wetnurse's *mahaarim* become the child's as well. This, however, does not apply to the child's real parents, nor to his own brothers and sisters.

* The limit of a single feeding: A single feeding is when the baby sucks the breast in one session regardless if the session was interrupted by taking a breath, boredom, changing the breast, or the like. All this is considered as a single breast feeding.

* Breast-feeding is confirmed by the testimony of one trustworthy, pious woman, whether she is the wetnurse herself or not.

* When a woman breast feeds a baby, he/she becomes like her own child with respect to marriage,[1] the permissibility of being in seclusion with her, or with her daughters. Being considered as her child does not mean, however, that she has to maintain the child, inherit him, or vice versa.

Alimony

It is incumbent on the husband to pay alimony for his wife's maintenance to cover her basic needs of meals, clothing, and lodging. Such maintenance

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[1] In this case, the baby takes the status of her own children with regards to marriage, that is, he/she cannot marry any of her children.

depends on the norms, the social condition, age, and the customs of the couple.

* The husband must maintain his revocably divorced wife by supplying her food, clothes and accommodation. But she would not be entitled to her assigned days if the husband has more than one wife.

* A wife who is irrevocably divorced, would be entitled to food, clothing, and lodging only if she is pregnant. Otherwise, she would be entitled to none.

* A divorced woman whose husband died would be entitled to neither food, clothing, nor lodging. If she is pregnant, her maintenance would be deducted from her infant's share of inheritance. If the infant is not entitled to inheritance, her maintenance would be due on the wealthy heir of the deceased.

* If the husband went away leaving no funds for the maintenance of his wife, it would be incumbent upon him to pay her the arrears.

* Once the wife becomes disobedient, she would not be entitled to maintenance.

* If the husband is niggardly in maintaining his wife, or if he went away without leaving funds for maintenance, she would be entitled to dissolve the marriage with the permission of the judge, if she so wishes.

The Maintenance of Kinship

* It is the man's duty to maintain his parents, grandparents, and their parents, regardless how high up the lineage they may be, as well as their female relations. It is also his duty to maintain his children and their offspring regardless how far down the lineage they may be, as well as their female relations.[1]

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[1] That is, in case they are needy or poor having no one else to maintain them.

* It is obligatory on man to maintain all his principal heirs, and *ta'seeb* group who are entitled to inherit him.

* There are four conditions for maintaining relatives:

1- The recipient must be one of the donor's heirs.
2- The recipient must be poor.
3- The donor must be well-off.
4- The donor and the recipient must subscribe to the same religion.

The Custody

The custody, the upkeeping of a child, or a handicapped. It is an excellent institution in Islam promoting the welfare of the weakling, and the needy.

* The most entitled to the children's custody is the mother, her mother, and grandmother, then the father, his mother, or his grandmother. Then the grandfather, and his mother, then the child's first sister, or his step-sister. Then his first aunt, then the second aunt, then his grandmother's aunts then his father's paternal aunts, the maternal aunts, the father's nieces, his female cousins, the grand-fathers' cousins, then the rest of the *usbah,* the closest, then the closer, then the rest of his female relations, then the Head of State. The father must pay the expenses to whoever requests the child's custody.

* If the person who is entitled to the custody declines, or was unfit, such right moves over to the next of kin.

* Once the boy reaches the age of seven, he would choose which parent he would like to stay with. If the child chooses a parent who would not take good care of him, his choice would not be approved.

* The girl's father has the right of her custody once she is seven years old, only if this arrangement is in her best interest.

* Once the boy reaches the age of puberty he may stay with whoever he wishes. Whereas the girl stays with her father from the age of seven until she moves out to her husband's.

The Foods

* Anything of food, drinks, clothing, that is beneficial to the soul and body, which helps man be more dutiful to Allah is lawful in Islam.

* Anything that is harmful, or its harm is greater than its benefit, Islam deems it unlawful.

* Of the land animals only the following are lawful: camels, cows, sheep, goats, horses, wild donkeys, hyena, desert lizard, deer family, rabbits, giraffes, and all other game animal that are not carnivorous. Domestic donkeys, canine animals such as the lions, cat family, wolves, foxes, jackals, dogs, swines, monkeys, bears, porcupines, scorpions, the reptiles, all insects, and all other wild animals are forbidden for food consumption.

* Sea animals are all lawful for food consumption, except the frogs, crocodiles, and water snakes.

* All birds are lawful except birds of prey.

* He who is driven by necessity, it becomes lawful for him to eat or drink from the unlawful just enough to keep him alive.

* One may eat fruits that have fallen off the trees that are not fenced or guarded, but not to collect and haul.

* Drinking or eating from gold or silver utensils is unlawful for both men and women.

* The meat of controllable animal is unlawful to consume before *dthakah*,[1] or slaughtering, except for fish and locust.

* Ritual slaughtering means cutting the neck, severing both the windpipe and the jugular vein in one stroke. While uncontrollable domestic animal,

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1 Islamic method of slaughtering.

such as a run away camel, or game animals may be shot or seriously wounded.[1]

The *Dthakah*

The *dthakah*, or the Islamic ritual slaughtering, must meet four conditions in order to be legally accepted as *halal* food:

1- The slaughtering must be performed by a male, or a female, sane, Muslim, Christian, or Jew. The *dthakah* of a drunken, insane, unbeliever or non-*kitabi* would not be valid.[2]

2- The object of killing: Any sharp object by which the animals blood would be shed excluding a tooth, or a claw.

3- Severing both the throat and the windpipe, and preferably the two jugular veins.

4- Pronouncing the name of Allah, or (the *Basmalah*)[3] upon slaughtering. There is no harm if someone forgot to pronounce it. If the *Basmallah* is neglected intentionally, the animal would become unlawful.

* It is blameworthy to use for killing a dull knife, or to sharpen the knife while the animal is looking. It is also blameworthy to turn the animal to a direction other than the *Qiblah* , and so is breaking the animal's neck, or skinning it before it is completely dead.

* It is forbidden to consume the meat of an animal that died without slaughtering, the blood, the stifled animal, the animal that died as a result of hard beating, or by falling off a high place, or that died by a hard thrust of a horn of another animal, an animal killed by a wild animal, if it is not slaughtered right

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1 To be treated like game animals.

2 *Kitabi* , A Christian or a Jew.

3 *Basmalah*, saying "*Bismillah*" in the name of Allah

after that, and all animals upon which Allah's name was not pronounced.

* Any animal that is killed by wringing its neck, or stifling it, or clubbing its head, shocking it, or immersing it in hot water are forbidden to consume. Besides being prohibited by the Islamic law, the blood of such animals would be trapped in veins and would be harmful to health.

* The *dthakah* of a game animal can be done by stabbing any part of its body.

* Ther meat of lawful animals that are slaughtered by the People of the Book are permissible to consume.

* It is not permissible to consume the lawful land animals, or birds, before the *dthakah*, or before pronouncing Allah's name upon slaughtering. Sea animals and locusts do not require *dthakah*.

Game Animals

* Game animals that are killed by hunting are lawful for food under four conditions:

1- The hunter must be a Muslim or a *Kitabi*.

2- To be hunted by a sharp object that makes the blood pour out, or by a trained hunting animal (a dog, a falcon, or the like)

3- To let loose the hunting animal, or bird for the purpose of hunting.

4- To pronounce the name of Allah upon shooting. There is no harm if the hunter failed to do so out of forgetfulness, but not intentionally.

Clothing

* Clothing is one of Allah's favors upon his slaves

* Compulsory clothes for men and woman is that which covers the *awrah*,[1] and protects the body from heat or cold.

* *Mandoob*[2] clothes, are those that give man or woman fancy attire, and beauty.

* The forbidden clothes for men are the silk and gold, and gold rings, and women's clothes, and so are the wearing of men's clothes by women. Forbidden too are the clothes that are worn for ostentation, as well as any extravagant clothes.

* Wearing silk or gold is permissible for women only. Men may use them for medicinal or dental purposes.

* Wearing black clothes when there is death in the family is prohibited. It is a condemned custom and is not sanctioned in Islam, and legally censured.

* It is unlawful for a woman to wear tight clothes that reveal the shape of the body, except when she is home with her husband alone.

* It is unlawful for a woman to wear hair piece or false hair. A woman who wears them is cursed by Allah.

* It is not permissible for a woman to assume the unbelievers' attire. She should not wear make-up in public, nor should she gather her hair on top of her head, nor to style her hair like the unbelievers'. A

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1 The *awrah* comprises the parts of the body that must be covered.

2 *Mandoob*, a thing the doing of which is more excellent than leaving it undone, in the sight of Allah, but it is allowable to leave undone.

person who copies certain people would be summoned with them on the Day of Resurrection.

* The women's dress must be long enough to cover the heels, and feet. She must cover her hands by wearing gloves, and her feet with socks in the presence of strangers.

* It is not permissible for a woman to uncover her face, hands, and hair in the presence of strangers, who are not her *mahaarim*.

طبعت بمطابع دار طيبة ـ الرياض السويدي
شارع عبدالملك بن هشام ـ ت : ٤٢٨٣٨٤٠

الأحوال الزوجية

تأليف

محمد بن ابراهيم التويجري

المكتب التعاوني للدعوة والإرشاد وتوعية الجاليات بالنسيم
الرياض ـ حي النظيم ـ مقابل العيادات الخارجية لمستشفى اليمامة
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